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Thesis

THE REFLECTION OF ISAIANIC MESSIANISM IN JESUS

Submitted by

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(A.B., Ohio Wesleyan 1926)

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the degree of Master of Arts

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THE REFLECTION OF ISAIANIC MESSIANISM IN JESUS.

INTRODUCTION.

Definition of "Isaianic" Messianism. The Book of Isaiah derives its name from the great eighth century prophet, Isaiah, the son of Amoz. Because of this fact he was regarded for many centuries as the author of the entire Book. Numerous passages from many parts of this collection of prophecies are cited in the New Testament as being from the pen of Isaiah, and yet it becomes evident that a large part of the Book is not his. The writings of Isaiah, the son of Amoz, are contained in the first thirty-nine chapters of the Book, and although about one-third of these chapters can hardly be attributed to his authorship, yet his individual genius dominates the section.

To the writings of Isaiah have been attached other anonymous prophecies, which, although somewhat alike in spirit and style, come from other historical periods as late as the Exile and beyond. Chapters 40-55 of the Book of Isaiah have been attributed to the "Great Prophet of the Exile", who, for lack of a more authentic name is call-

ed Deutero- or Second-Isaiah. The third division of the book, chapters 56-66, comes from a post-Exilic period. The unknown author of this section of prophecy is designated Trito- or Third-Isaiah. Since our study will deal with Messianic passages from these three main divisions of the Book of Isaiah, the term "Isaianic" will be understood to include not only that portion which is attributed to Isaiah, son of Amoz, but also to those of Deutero- and Trito-Isaiah. There are many other Books in the Old Testament relating to the "Messiah", but our present study will be confined almost entirely to the Book of Isaiah.

Purpose of This Study. No Old Testament Book, perhaps, is more widely used as a source book of prophecy pointing to the coming of the Messiah than is Isaiah. The fact is, according to Smith, that religious apologists have been so intense in their gratitude for these intimations of the Messiah that they have neglected the rest of the Book.[1] But since Isaiah lends itself so readily to the Messianic study, this criticism from Smith may be accepted without imposing too serious a weight upon our conscience as we continue our present research.

In trying to discover the reflections of Isaianic Messianism in Jesus, let it be admitted with Oesterley

1. Smith, G. A. Exp. Bib. Intro. p IX

that "there is a pre-disposition to approach the subject from a pro-Christian point of view."[1] But such a "pre-disposition" is not unwarranted for there exists, we believe, a close relationship between the religious ideals of the Old and New Testaments, and especially between the Messianic conception found in Isaiah and the revelation of the Messiah in Jesus. It is this relationship that we hope to bring out in this thesis.

Method of Approach. The approach to our problem, however, will be from a point of view different from that traditionally taken. The vagueness in which some Messianic passages have been clothed has presented a constant temptation to misinterpret them. That some preachers and religious apologists "have spun their allegories of Christ out of every plausible character and transaction in the Old Testament history and poetry" may not be far from true.[2] The use of such methods, however, to vindicate Christ as the Messiah of prophecy is only accomplished with great violence to the truth, and is entirely void of any critical appreciation of prophecy. Those who resort to such a method over-look the fact that arguments for the Messiahship of Jesus, based on his own life and character, are too strong to need any strained exegesis in their defense.

1. Oesterley, W. O. p 273
2. Smith, G. A. Mod. Crit. p 146

In the opinion of Kittel we are so advanced from this traditional handling of prophecy that "it is scarcely necessary to say that Isaiah did not refer to the historic Jesus of Nazareth when he spoke of the Messiah".[1] That Isaiah did not refer to the historic Jesus when he spoke of the Messiah is doubtless true. Any attempt to prove otherwise results in a fruitless bit of proof-texting, for which purpose the Book of Isaiah has all too often been used. Yet it is also true that the magnetic needle of Messianic prophecy in the Old Testament, and especially in Isaiah, unerringly swings in the direction of Jesus.

The world had long been looking with eager expectancy for the coming of a great Divine Personality, the Messiah, varied as the conception was from generation to generation. To the prophet, who always represented the highest type of spiritual understanding of his day, fell the task of encouraging this hope. His depth of insight, his closeness to life, his brooding type of mind made it possible for him to grasp what sort of a person this One was to be, or rather, what sort of a One he must be, if he was to be the Messiah. Of all the prophets this task was preeminently fulfilled in Isaiah, for he indeed saw a vision of Jesus of Nazareth. It is, however, but a reflection. The Messianic prophecy of Isaiah is but a

1. Kittel, R. p 239

partially developed negative, through which, if one looks he can get an idea of what, in the fulness of time, God expected to reveal to the world in Jesus Christ. The Messianic ideal of Isaiah is the bulb, which in Jesus came to its most beautiful and perfect flower.

Type of Isaianic Messianism Sought in Jesus. The relationship which we will try to discover between Isaianic Messianism and Jesus will be, as Oesterley points out, that which exists between the acorn and the oak. The acorn does not exhibit a trunk, roots, branches, and leaves, as does the oak, but because we see the oak in its completeness we are justified in seeing it potentially in the acorn.[1] The fact that the Messianic idea has gone through a process of evolution to its fulfillment in Christ proves the element of truth that was contained in that idea from the beginning. To approach Messianic prophecy from this angle, the position of Jesus in history will seem more majestic and secure, and his teachings more luminous and suggestive. The true significance of the Old Testament and the closeness of its relationship with the New will be brought into clearer relief. The appreciation of the greatness of prophetic insight into the real nature of God will supplant the idea that he was a mere prognosticator. Hence, in Isaiah, we will not

1. Oesterley, W. O. p 276

seek for those passages which seem to be predictions of the historic Christ, but we will rather look for those fundamentally spiritual ideals which found their most perfect fulfillment in Him.

Chapter I

MESSIANISM BEFORE ISAIAH.

Meaning of "Messianic". The hope for the Messiah did not originate with the eighth century prophets. "It was an article of Christian belief almost from the beginning" says Scott, "that Old Testament scriptures were inspired throughout by the hope of the Messiah".[1] Messianic hopes were cherished long before the time of Isaiah and the word "Messiah" is not of prophetic coinage.

The Hebrew word "Mashah", from which root comes the English word "Messiah" means "to anoint". In its full translation the meaning is "to wipe" or "to stroke with the hands", as was done in spreading an ointment over the skin. Robertson Smith has traced the idea of anointing back to the Arabian custom of anointing the sacred symbol which, in a simplified form, consisted in passing the hands over the idol.[2] The origin of the idea of anointing an individual, especially a king, for the purpose of bringing special virtue to the anointed one, requires a fuller explanation.

By partaking of the flesh of certain sacred animals on special occasions the worshiper felt himself united

1. Scott, E. F. p 29
2. Oesterley, W. O. p 195

with his gods, and hence, the virtue of the god was transmuted to him, since he was eating what was practically the god. By the same line of reasoning "living virtues" came upon one who had been anointed with the ointment, or fat, of the sacrificial animal. With this in mind it becomes intelligible why anointing of kings and the use of ointments on visiting the sanctuary became a religious custom. "This exceedingly antique idea" says Oesterley, "must have been the remote ancestor of the highly spiritualized belief of 'unction' being the symbol of the spirit of God coming upon a man." [1] (Isaiah 61:1a).

There exists much evidence that the custom of anointing was widely practiced among the Hebrews. We find reference to Jacob having "anointed" a pillar at Bethel. (Exodus 31:13) Armor was likewise anointed. (Isa. 21:5) But in a fuller sense the "anointing" was in connection with persons, and especially with kings. Saul, Israel's first king, was anointed by Samuel and asked, "Is it not that Jehovah has anointed thee to be prince over his inheritance?" (I Samuel 10:1) Elijah was later commissioned to "anoint" Jehu king over Israel. (I Kings 19:16). Others were "anointed" to the prophetic office or to the priestly office. (Exodus 29:7)

As a noun, "Mashiah", -Messiah-, was used to designate a king who was called the "Messiah" or the

1. Oesterley, W. O. p 196

"anointed One of Jehovah". David refers to Saul as "Jehovah's Anointed". (I Samuel 24:6) A great development in spiritual thought, however, will be expected in the later use of the term, "Messiah" or "Anointed One" as applied to the "Promised one", the "Second David" who was to be a Prince and a Deliverer of Israel.

In the Septuagint, the Hebrew "Mashiah" is translated "Christos" (Χριστός) from whence comes our English word Christ, the Anointed One.

The word "Messianic" may be used in two senses. It may refer either to the personal Messiah or to the Messianic age. By the Messianic hope one may mean simply the expectation of the Messiah, or in a broader and more inclusive sense, the belief in the coming of the Kingdom of God. The Messianic idea of the Old Testament embraces at least four distinct elements, namely, the "new age" and "redemption" of Israel, with which is associated the idea of "Judgment", both upon foreign nations and upon Israel, and finally the belief in a personal "Messiah". [1]
In late Christian Messianism the belief in a "Personal" Messiah became the central factor.

Date of Messianic Hope. A wide difference of opinion exists among recent scholars regarding the comparatively late development of the

1. Knudson, A. C. Rel. Teach. p 351

"Messianic Hope" in Israel. Ezekiel, according to the view held by H.P.Smith, was "the father of the Messianic expectation".[1] Not until the Exile, we are told, did it become a constituent element in Old Testament religion. Such a view, however, has little substantial ground on which to rest.

A more popular view, held by such distinguished scholars as H. Gressmann, E. Sellin, H. Gunkel, and A. C. Welch, is, that the Messianic hope not only had a place in the teaching of the pre-Exilic prophets, but that it antedated literary prophecy and is to be carried back almost to the beginning of the nation's history.[2] This view points out that the Messianic hope was not a more or less unnecessary appendix to Hebrew thought, but that it formed one of the most important elements of that thought. And in this light we come to a fuller appreciation of the teaching of the pre-Exilic prophets as well as that of the prophets and psalmists of later periods. Their message is raised to a higher power if we put back of it a more or less developed eschatology.[3]

Earliest Old Testament Reference. The earliest Old Testament reference to the Messiah is perhaps found in the Blessing of Jacob:

1. Smith, H.P. p. 243
2. Knudson, A.C. p. 353 Rel. Teach.
3. Knudson, A.C. p. 354 " "

Genesis 49:10-12.

"The sceptre shall not depart from Judah,
Nor the ruler's staff from between his feet,
Until Shiloh come;
And unto him shall the obedience of the peoples be.
Binding his foal unto the vine,
And his ass's colt unto the choice vine;
He hath washed his garments in wine,
And his vesture in the blood of grapes:
His eyes shall be red with wine,
And his teeth white with milk."

This passage is from the "J" document and may date from the time of David. Although there is a question concerning the correctness of the text refering to the coming of "Shiloh", the passage seems clearly to be a reference to the Messiah. He is to receive the obedience of the people as he comes in royal dignity upon an ass. The coming of the Messiah will bring to the land of Judah great fruitfulness, but it will also mark the end of her dynasty. This, however, will not occur until sometime in the distant future.

Other early Old Testament passages, such as found in the parable of Balaam, the son of Beor, who when commanded by Balak the Moabite to curse Israel, pronounced instead a blessing, may possibly refer to the Messianic hope.

Numbers 24: 17-19.

"I see him, but not now;
I behold him, but not nigh:

There shall come forth a star out of Jacob,
And a sceptre shall rise out of Israel,
And shall smite through the corners of Moab,
And break down all the sons of tumult.
And Edom shall be a possession,
Seir also shall be a possession,
who were his enemies;
While Israel doeth valiantly.
And out of Jacob shall one have dominion,
And shall destroy the remnant from the city."

This passage, like the preceding one is from the "J" narrative, and dates about 850 B. C.

In the Blessing of Moses, (Deuteronomy 33:13ff) which comes from the later narrative ("E") about 750 B.C. we may have another possible Messianic reference, but in any case these last two references add little to our knowledge of the early expectation.

How widely the belief in the Messiah extended in pre-prophetic Israel, and how widely it affected the religious leaders of that period, we do not know. But to this belief the literary prophets attached their message.[1]

Egyptian and Babylonian Sources. The assertion has been made by some writers that the sources of Israel's Messianic hope are traceable to Egyptian and Babylonian influences. The basis for this theory, it is believed, rests on parallels found in the thoughts of these two ancient peoples, which have recently come to light with the discovery of two papyri, namely, the Papyrus Golenischeff dated about 2000 B.C., although

1. Knudson, A. C. Rel. Teach. p 374

it purports to come from the time of King Snefru about 2930 B.C., and the Admonitions of Ipuwer, dated about 1300 B.C.[1] The first of these two writings is apparently written to glorify Amenemhet I, the founder of the twelfth Egyptian dynasty. In the second, the sage Ipuwer, condemns the reigning king of Egypt as the source of the grievous evils of the time and then by way of contrast describes the ideal king as represented by the Sun-god Ra.

On the basis of these texts, and especially the last one, the suggestion has been made that the Messianic hope of the Hebrews was derived from Egypt. There are, it is held, the same parallel ideas of threat and promise, of a perfect ruler, and of the return of a golden age or paradise. Gressmann, who favors this view, points out that Israel's idea of a Messianic king does not harmonize, as it would if it were of native origin, with her conception of the paradise of the past. Her monarch was of too recent origin to make possible such a view, which he holds "must have its source among a people whose kingdom is rooted in the oldest times, even out of mind, who cannot at all imagine a life without a king, and for whom it is necessary to think of the first man as the first king".[2]

That such men as Ipuwer may have entered Palestine and suggested to the idealists of Israel the conception

1. Barton, G.A. p 486
2. Knudson, A.C. p 356 -(Rel. Teach.)

of a righteous king and redeemer, does not seem impossible to Breasted. Or, as Gressmann believes, the Canaanites under Egyptian influence came to think of Melchizedek as the Messianic king, and what they expected of him was later transfered by the Hebrews to David. While these theories are possible, at best they represent only possibilities and "neither is necessary to account for the origin of the Messianic hope in Israel."[1] The Messianic hope in primitive form is one that we may expect to find among various peoples. It grows out of a discontent with the present conditions and out of a natural tendency for men to idealize what is distant in time. The backward look is always to the Golden Age and the forward look is toward the Messianic. Israel may have received some Messianic ideas from parallel development in Egypt and Babylon, but in the main her Messianic hope grew out of her own native religious soul. The idea of a Divine world plan, a universal moral government, the coming of the Messiah, and the coming of the Kingdom of God, is the product of her own creative spiritual genius. Nowhere is there anything comparable with it in intensity of moral and spiritual power. The Messianic hope of Israel gives her the unique place of the spiritual leadership of all ancient peoples.

1. Knudson, A. C. Rel. Teach. p 357.

Exposition of the "Day of Jehovah". That the element of Judgment constituted a part of the Messianic idea of Israel, has already been stated. From Amos we learn that the "Day of Jehovah" was a cherished desire. (Amos 5:18) On such a day Jehovah was to manifest himself in some great way. It would be a day of triumph in which Jehovah would place Himself at the head of the army of Israel and bring about an overwhelming victory. Israel's enemies would be forever destroyed. For Israel it would be a day of light, but for Israel's enemies it would be a day of evil and darkness. Amos set this hope aside, declaring that the "Day of Jehovah" would not be one of national exaltation, but rather one of divine judgment. Israel would be judged as well as her enemies. A little over a century later, Zephaniah prophesied that the "day of Jehovah's wrath" would be a universal and apocalyptic event. (Zeph. 1:14-18; 3:8) Ezekiel developed this idea of universal judgment a little further, but it remained essentially the same down to New Testament times.

The conception of universal doom did not originate with Zephaniah. The fact that Amos and Isaiah both pronounced doom on the foreign nations pointed to their belief in a day of universal judgment.

How far back this idea went beyond Amos and Isaiah is not known. Gressmann is of the opinion that it had its

source in a mythological idea concerning the end of the world. But as the conception of the day of judgment is found in Isaiah, it must, from the beginning, have been connected with the idea of the ultimate supremacy of Jehovah. The conclusion reached by Knudson is that the idea of world catastrophe must be carried back into a pre-prophetic period and must be regarded as having formed the background of the earliest group of literary prophets as well as those of later date.[1] The conception however, was vague and indefinite. It was to be universal, but how it was to be carried out was not a subject to which they gave their attention. According to Isaiah the heavens were to be rolled together as a scroll, and vanish away like smoke, and the earth was to wax old like a garment, (Isaiah 34:4; 51:6), after which a new heaven and a new earth would appear.

1. Knudson, A. C. Rel. Teach. p 363

Chapter II

MESSIANISM IN THE BOOK OF ISAIAH.

The Book of Isaiah as we have previously pointed out is composed of three main sections, namely, chapters 1-39, the most of which is ascribed to the prophet Isaiah, the son of Amoz; chapters 40-55, from the pen of the great prophet of the Exile; and chapters 56-66, the work of a later unknown prophet.

ISAIAH: I-XXXIX
Authorship and Date.

But little is known of the author of the first section of the Book. His father's name was Amoz, a citizen of Jerusalem. The prophet was but a young man at the close of the reign of Uzziah. During a vision which he had in the temple he was called to the prophetic office. His public career covered approximately the last forty years of the eighth century. Amos and Hosea had been his predecessors and Micah was his young contemporary, but the activity of Isaiah covered the longest period and was most varied of them all being co-extensive with the successive reigns of Jotham, Ahaz, and Hezekiah. During all of this time he watched the course of events with the keen eye of a statesman and the profound insight of a prophet, and adapted his message to the rapidly changing situations of his day.

Historical Background. The prophecies of Isaiah contained in chapters 1-39 cover a wide range of subject matter and are varied in form. His messages are directed not alone to Israel but to the nations about her as well. They spring up out of the circumstances of his historical present, and he projects them large upon the canvas of the future. His times were marked by national prosperity and attended by social evil, injustice, and oppression. The collapse of the Assyrian enterprise in the first half of the century seemed to have fostered the delusion that no danger was to be apprehended from that quarter. Before the death of Uzziah, however, events had taken place which should have dispelled any such notion. A new era of Assyrian conquest set in with the ascension of Tig-lath-pileser IV in 745 B. C., whose reign of eighteen years was almost an uninterrupted campaign against the peoples bordering on that empire.[1]

Importance of Isaiah In Israel. Isaiah was not only prophet; he was also a statesman, and whether invited or not, he assumed the office of political advisor to the king. During the two great national crises, the Syro-Ephraimitic war and the invasion under Sennacherib, he was the most commanding figure in Judah.

1.Skinner, p.11

"That Jerusalem and Judah did not share the fate of Samaria and Israel, but prolonged their existence for over a century and a quarter, is, in great measure, due to the influence of Isaiah".[1] Isaiah is one of the best illustrations of genuine manhood and filled all of the various functions of the prophetic office with the highest distinction and dignity. He was, like Amos and Hosea, a social and religious reformer, fearlessly attacking the social and religious vices of his day, and always linking ethics and religion together.

Awakening of the Messianic Hope. Little wonder is it that the thoughts of this noble prophet turned in the direction of the Messiah and the Messianic age. In a special sense, says Kittel, Isaiah was the creator of the Messianic idea.[2] When the kingdom seemed to be threatened with destruction, then it was that the prophet saw the new day just over the horizon. In a time of military preparation and conflict, of oppression, injustice and social evil, the prophet caught a vision of peace, justice and righteousness.

Whatever the origin of the prediction expressed in II Samuel (7:12-16) that the house of David was destined to perpetuity, says Scott, this conviction was strengthened as time went on by the apparent stability of the

1. Peritz, I. J. p 199
2. Kittel, R. p 237

ruling house of Judah as over against the short-lived dynasties of the sister kingdom.[1] Originally there was little or no religious significance to this idea, but a change came during the time of the conflict with Assyria. The great prophet of this age foretold a period of stress and calamity which would be followed by a revival of national life upon a new religious basis. He declared that in this future kingdom the authority would be vested more securely than ever in the house of David. The glories of the Davidic reign would be restored and the king would rule in a new spirit of wisdom and justice. He was unable to conceive of a glorious Israel apart from the Davidic house with which the future of the nation had so long been associated.

Isaiah 9:6-7.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever."

In the opinion of Kittle the hour in which Isaiah parted from Ahaz, after the conference at the upper pool, gave to the world the thought of the Messiah.[2] In the prophecy of Isaiah we have those vivid descriptions of the coming Messianic king which Christian theology later

1. Scott, E. F. p 30
2. Kittel, R. p 346 (Hist. of Hebrews).

regarded as direct predictions of Christ.

Critical Discussion of Chapters 1-39

Within this first division, chapters 1-39, are sections which unmistakably presuppose conditions of a period later than that in which Isaiah lived. The author of chapter 13 lived at a time when it was not Nineveh and Assyria, as in the time of Isaiah, who were respectively the political centers of the ancient world, but Babylon. This chapter is therefore dated near the close of the Exile and previous to the overthrow of the Babylonian empire by Cyrus in 538 B. C. (550-540 B.C.) Two other sections, namely, chapter 21:1-10, and chapters 34 and 35, must also be dated near the middle of the sixth century B. C. since they likewise presuppose political situations of that date, and of which Isaiah had no knowledge.

Chapters 24-27 are considered as late as 340-331 B. C. and coming from the pen of an apocalyptic writer, hence they are excluded from the authentic writings of Isaiah. The historical background of this prophecy is found in the events which precede the dissolution of the Persian Empire.[1]

The four chapters which form the concluding part of the first division of the Book of Isaiah contain narratives of three important historical events, each of

1. Skinner, J. p 215

which illustrate the commanding influence of the prophet in the reign of Hezekiah. (36-39) The first is the unsuccessful effort of Sennacherib to obtain possession of Jerusalem by threats and blandishments,(Isaiah 36-37); the second, Hezekiah's sickness and recovery (Isaiah 38); and third, the embassy of Merodach-baladan to Hezekiah, (Isaiah 39). A comparison of these chapters with what is recorded in the books of II Kings (18:13-20:19) leads to the conclusion that these chapters in Isaiah are an excerpt from the canonical record. Skinner accounts for this fact by saying that when the books of Scripture were circulating separately, it was important that the reader should have all the information about the career of the great prophet that could be collected from authentic sources.[1] Thus these four chapters of narration were attached to the prophecy as a kind of appendix, and are not to be considered in our present study.

Isaiah: XL-LV
Authorship and Historical Background.

We will now consider the second main division of the Book called Deutero-Isaiah, which comprises chapters 40-55. The author of Deutero-Isaiah is unknown except for his religious genius which is deeply impressed upon his writings. The term "Deutero-Isaiah" is used interchangeably to denote either

1. Skinner, J. p 277

the author of these chapters or the section itself. In the main this division is homogeneous and appears to be the work of a single age and author, yet it is also clear that it was written long after the age of Isaiah. This conclusion is based on the fact that a person who was not born, events that did not happen, and conditions that did not prevail until a century or more after Isaiah's death are here presented as already actually existing or as having already happened. The first and second Babylonian exile (597-586 B.C.), the emergence of Cyrus on the field of history (about 550 B.C.) and the desolation of Jerusalem, are not predicted, but are elements in the actual historical situation at the time these chapters were written. And thus living under those conditions, the author makes certain predictions as to how they would change and what would arise out of them.[1]

The prophecy of Deutero-Isaiah is that Cyrus will bring to an end the period of Exile and permit Israel to return and rebuild Jerusalem. The inevitable conclusion, Gray continues, is that these chapters were written after Cyrus had become famous and before he had actually destroyed the Babylonian empire, and the Jews had returned to rebuild Jerusalem, thus fixing the date of this prophecy after 550 B. C., and before 538 B. C.

The linguistic argument is also strong in favor of

1. Gray, G. B. p 179

the view that these two divisions are not the work of a single author. There is no attempt to deny the predictive element in prophecy. But the fact that these two sections of prophecy are in point of time almost two centuries apart is shown by the contemporaries to which the writers severally refer. In the one case the writer is in the age of Sargon, Sennacherib, Ahaz, and Hezekiah, or the eighth century B. C., while in the other, the writer is in the age of Cyrus, or the sixth century B.C.

The Messianic note struck in this second division is distinctly different from that of the first division. With the Exile, the historical and political conditions in Israel were completely altered. Although the Jews survived as a people, there no longer existed an independent political state, thus Israel alone became the object of prophetic thought. Deutero-Isaiah is concerned throughout with the deliverance and exaltation of Israel and nowhere is there an allusion to the Davidic kingdom, which so marked the first section of the Book. With the fall of Jerusalem, Israel ceased to be governed by an hereditary king, and the vision of a restored Davidic kingdom gradually disappeared from the future hope. Instead, Israel, the righteous "Remnant" was to be the "Servant of Jehovah" who would bring about the Messianic age. In this section the Messianic hope runs high and

reaches its highest spiritual expression.

Until 1892 the term "Deutero-Isaiah" was employed to designate the author of chapters 40-66 of Isaiah. Since then, however, as a result of Duhm's criticism it has been increasingly recognized that the work of Deutero-Isaiah extends only from chapters 40-55, as has just been pointed out. For chapters 56-66 Duhm invented the term "Trito-Isaiah".

This section, like the one that precedes it is also anonymous, but passing from chapter 55 to 56, one is at once aware of a sudden change in atmosphere. The eager and confident optimism of the two prededing sections has given place to a prevailing mood of anxiety and wistful longing. Doubtless the non-fulfillment of the expectations created by chapters 40-55 has caused hope to be deferred. The date suggested would hence be somewhat later than that of Deutero-Isaiah. The circumstances under which the prophecy is uttered seem to confirm this view. The Jews are no longer a body of captives in a foreign land, but an organized community settled on its own soil, practising its own worship, and exhibiting social vices of greed and cruelty which could only flourish along with a certain measure of political and religious freedom. There are also indications of the existence of a rival community, in which it is not difficult to recognize the

Samaritans of the post-Exilic period. In this somber background there is one bright spot (60-62) which recalls the images and anticipations of the earlier prophecies.[1]

Summary We have tried to show that the Book of Isaiah may be divided into three main sections. (1) Chapters 1-39 come for the most part from the pen of Isaiah, the eighth century prophet, during whose prophetic activity there was great political unrest as well as social evil and injustice. Under such conditions he made the first great pronouncements concerning the Messianic hope. (2) Chapters 40-55 constitute the second section which is the work of a sixth century prophet who has been designated Deutero-Isaiah. Conditions are greatly changed. Jerusalem has fallen, the exile is a reality, but hope of return is bright. The Messianic idea has undergone a change, or rather a development and is raised to a high spiritual level. (3) The third section falls within chapters 56-66 and comes from a prophetic writer known as Trito-Isaiah. Political and social conditions have again changed. Israel is back, presumably in Judah, but without the hope which characterized the spiritual leaders of earlier days.

Our purpose is to now give an exposition of the Messianic hope of these several divisions of the Book of Isaiah.

1. Skinner, J. p XIV Intro. part II

Exposition: Chapters 1-39. The Messianic passages first to be considered are those from the hand of Isaiah contained in chapters 1-39. The message of Isaiah, it will be remembered, took its direction from the struggling age in which he lived. "If ever a prophet was intimately and entirely alive to the demands of his own state and times, that prophet was Isaiah."[1] The political and social conditions of his day necessitated that the future hope be one of protection, prosperity, and purity. Out of the sin and weakness of the body politic a righteous state was to come into being. The new rule, which was to be established out of the house of David, would be a reign of righteousness and peace. The "remnant" of Israel would be a holy people. In his vision of the future he transcended the realities of his day as he knew them.

Isaiah 2:2-4:

"And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Here is the first striking picture of the Messianic

1. Goodspeed, G.S. p 108

age, and is a description of the future glory of Zion as the religious center of the world.

It occurs that this prophecy, with slight variations, is to be found in Micah (4:1-4) which raises a difficult literary problem. A certain presumption in favor of Isaiah's authorship, however, is furnished by resemblances both in matter and style to other passages in the Book. (11:1-8; 32:1-8) The prediction, as Wellhausen remarks, is one that would be remarkable in any age, and is even less surprising from the pen of Isaiah than from that of a later and lesser prophet.

In a very real sense the prophet catches a vision of the land of Israel being the seat of Jehovah's beneficent activity. Jehovah is to be the ruler and judge who is concerned with the spiritual welfare of men. Instead of teaching them the arts of war, he will instruct them in righteousness and in living at peace with one another. It is significant that "many nations" are to be blessed and Jehovah will instruct all who come to him. Righteousness is the essential characteristic of the new kingdom. War is to cease and all the world is to be united under the spiritual leadership of Jehovah.

Isaiah 4:2-6.

"In that day shall the branch of Jehovah be beautiful and glorious, and the fruit of the land shall be comely for them that are escaped of Israel. And it shall

come to pass, that he that is left in Zion and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of justice, and by the spirit of burning. And Jehovah will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be spread a covering. And there shall be a pavilion for a shade in the daytime, from the heat, and for a refuge and for a covert from storm and from rain."

This section has no definite historical background, and formed no part of Isaiah's spoken message in the time of Ahaz. The verses have only a literary connection with the preceding oracles. While recent critics have assigned this passage to a later editor of Isaiah's prophecy, the main ideas can be paralleled in Isaiah which throws some weight in favor of his authorship.[1]

The passage is a picture of the glorious Messianic Age which immediately follows the "Day of the Lord". In this passage we have an idea of Isaiah's doctrine of the "Remnant", The branch of Jehovah as here used can hardly refer to the Messiah, but rather to those of the holy who are remaining in Jerusalem following the destruction. The prophet could not contemplate the Messianic Era until the cleansing and purifying of the people, though they be but a remnant, should have taken place. (v 4) Upon the ones so purified would come the consciousness of the presence of Jehovah which would be manifested in a way not

1. Skinner, J. p 31

unlike the way in which it had been manifested to Moses. (Exodus 33:9-10) The idea of Jehovah dwelling among his people was taking on a deeper spiritual meaning. Jehovah could be expected to dwell only with those who were holy. The symbolism, taken from the history of the Exodus,(14:19) the pillar of cloud and of fire, together with the canopy now had a new significance. Through their cleansing, the gracious presence of God becomes visible to their spiritual eyes.

Isaiah 7:14-16:

"Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel; Butter and honey shall he eat, when he knoweth to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good, the land whose two kings thou abhorrest shall be forsaken. Jehovah will bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephriam departed from Judah -- even the king of Assyria."

In this passage we have one of the most authentic prophecies from Isaiah which springs immediately out of the political situation of his day. To best appreciate this passage we must understand that situation.

In 735-734 B.C. just before the accession of Ahaz to the throne of Judah, an attack had been planned by the two confederated kings, Rezin of Damascus, and Pekah of Samaria, to force Judah into a league with the Syrian and Philistine states that the further aggression of Assyria

might be checked. In such an extremity the new king could not hesitate. He at once offered his alliance to Tig-lath-pileser, the Assyrian king, who promptly responded by sending his armies against the northern and eastern districts of Israel. (II Kings 15:29) The pro-Assyrian policy adopted by Ahaz at that time was steadfastly maintained throughout his reign and he was forced to pay annual tribute to the king of Assyria.

It was during this Syro-Ephraimitic crisis that Isaiah came into clash with King Ahaz. The prophet was distressed over the possibility of Judah allying herself with a heathen nation such as Assyria. He met the king one day as the latter was inspecting the water supply of the city in anticipation of the coming conflict, and gave him Jehovah's message. In proof of the fact that Jehovah was Judah's strongest and only defense, Ahaz was challenged to ask for a sign within the range of heaven and Sheol. Ahaz, however, who had already set his mind on obtaining outside help, declined the invitation and in that dramatic moment Isaiah declared that Jehovah himself would give the sign.

The significance of this sign is in the child and his name rather than in the mother, although this particular reference has been used times without number as a direct prophecy of Jesus, the son of the Virgin Mary.

The Hebrew text may imply a virgin, and was so translated by the Septuagint, but it does not necessarily convey the idea of virginity. It rather meant any young woman of marriageable age, either married or unmarried. If the prophet had wished to emphasize the idea of virginity he would doubtless have used a word with a more definite meaning.

The sign, given in the birth of a child whose name was Immanuel, "God with us", was not so much to convince Ahaz that evil would follow in the wake of a foreign alliance, but rather, in the midst of these calamities, to prove that God would abide with his people. "The child was not represented as the incarnate God, but as the pledge of divine deliverance".[1] This deliverance was not to be wrought at the birth of the child for his infancy was to be passed in hardship. Curds and honey, the products of the land that had become a wilderness, a place for shepherds and their flocks, was to be his food. The sign was expressly assigned to the future and we should not seek its fulfillment in Ahaz. The Syrian affliction was followed by the Assyrian rule, which in turn was followed by that of Babylon. Following the Babylonian domination came the Greek, and after that the Roman. One world power after another successively arose to afflict Israel. Isaiah had predicted only the Assyrian affliction

1. Briggs, C. A. p 196

and saw no farther, but he projected into the future, in the prophecy of the child Immanuel, the divine pledge as a comfort to the faithful remnant of Judah. This pledge, says Briggs, remained as the abiding comfort through all subsequent periods of affliction until the Messiah was born of the Virgin Mary.[1] This passage he believes is Messianic, and is the prelude to the idea of the Messianic king which later was to follow in Isaiah and Micah. Isaiah 9:2, 6-7.

"The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined...For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his **kingdom**, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this."

Here again, as in a previous Messianic passage, we have a point of contact with the historical conditions of the time. In an hour of darkness and oppression, Isaiah suddenly catches a vision of a new day. So real is this vision that he records it as having already materialized and now existing in the present. "The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined." This picture is a contrast with what

1. Briggs, C. A. p 198

was actually happening. By military force men were everywhere seeking to increase their power and add stability to their empire. Kingdoms confederated against each other and smaller nations were crushed beneath the onrush of larger ones. Judah was among the lesser and the more unfortunate peoples. And yet Isaiah was conscious of the fact that Jehovah was their God. Such oppression could not endure forever, dawn must break upon the darkness which engulfed the nation he loved.

The deliverance which was soon to be accomplished would transcend the victory gained by Gideon over the Midianites on the plains of Jezreel. (Judges 7:25) The ruler who was to be born would sit upon the throne of David and exercise his reign and government without end. It was to be a reign of justice and righteousness henceforth even forever.

The reference is again made in this prophecy to a personality. The passage is idealistic and hence somewhat vague, but the one who was to be called by such exalted titles must not, without discrimination, be associated with Jesus. The idea is doubtless Messianic, but as Briggs indicates, the titles Wonderful, Counsellor, Mighty or Hero-God, Father of Eternity, Prince of Peace, do not imply Diety, and all the functions attributed to this promised king are human. Isaiah's Messiah is here an

earthly monarch of the stock of David and with offices that are political and judicial. He is not the mediator of spiritual gifts to his people, such as forgiveness and a new knowledge of God. Yet, here is an expression of the great thought of the prophet. Suffering as he did, the limitations of his day, he had the consciousness that if a change did come in the national life of his people, that change would be brought about by one sent from God who would be the embodiment of the highest moral and spiritual ideals of which he knew. When God finally did send deliverance to his people it would be of some such nature as he described.

Isaiah 11:1-5.

"And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit, and the Spirit of Jehovah shall rest upon him the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah; and his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins."

That this passage and the verses which follow are Messianic can hardly be disputed. Here is a prophecy of the advent of a personal Messiah. He is to come forth out of the stock of Jesse, which, as in the previously

cited passage may refer to the line of David. Or, as Briggs believes, the invasion of Judah by Assyria was the occasion of the prediction of this wonderful "shoot".[1] Of the once flourishing Davidic kingdom, only a stump remains, but even out of this Jehovah will bring forth life, one upon whom will rest "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah". He is to exercise justice and righteousness such as the world has never known. The effect of his reign will bring a marvelous transformation even in the natural realm. The new Messianic community which is to be established will be a home-gathering of Israelites from all parts of the earth. And not only so for Israel, for the nations at large will seek the haven of his resting place. International hatred shall vanish and for Israel and Judah all roads will lead to Jerusalem the center of the Messianic reign, as they led from Egypt in the time of Moses. The Exodus from Egypt will be transcended by an exodus from all the lands of the dispersion. The dominant conception of this section, however, is the fact that the reign of the Messiah will be dominated by righteousness. "Righteousness shall be the girdle of his waist and faithfulness the girdle of his loins." (v 5)

1. Briggs, C. A., p 202

Isaiah 28:16.

"Therefore thus saith the Lord Jehovah, behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste."

As the prophet gives his message of condemnation to Ephraim, and his warning to Jerusalem his thoughts still return to the belief that in the goodness of Jehovah the utter annihilation of Israel is impossible, even though the nation might suffer temporary destruction. If the present Israel was unable to fulfill the purpose of Jehovah it simply meant that the coming of the ideal kingdom would be postponed. His plan would not be cancelled. A new generation would replace the old and in them the divine mission would be accomplished. This new generation of Israelites was to be more spiritual than their forefathers, and would have a clearer knowledge of God. They would of necessity be led toward the consumation of their great office by one upon whom God's spirit would rest.

Jehovah will lay in Zion a "corner stone" and upon this foundation will be built the new religious community of the future. The "precious corner-stone" in this passage does not refer to the Messiah as in the case of the "shoot out of the stock of Jesse", (11:1)or the child upon whose shoulders the government is to rest, (9:6),

but refers rather to the "remnant" who shall turn and be saved.

These passages which have just been considered do not exhaust the Messianic texts in the first division of the Book of Isaiah, (1-39) but they are the most important. For the moment we will leave them and look at the Messianic passages in the second division which we know by the name of Deutero-Isaiah. (40-55).

EXPOSITION: Chapters 40-55. In Isaiah 40-55 we have the most majestic and most spiritual section of all Hebrew prophecy. The effect produced upon the religious thinking of the world by Deutero-Isaiah is unfathomable. We approach this part of our study with great reverence. That Deutero-Isaiah was the great unknown prophet of the Babylonian exile has already been stated. The Isaiah of Hezekiah's days could not speak as this prophet speaks, for he is one who is living in a different political world. Israel has long endured the Exile. Behind her is the ruined yet still beloved Jerusalem, before her hardly a ray of hope as she feels herself forgotten of Jehovah. Yet in the heart of this unknown prophet comes new hope. He watches with great eagerness the numerous victories of the great Persian Prince, Cyrus. None understood their signifi-

cance for Israel so well as did this young Jew whose message was soon to revive hope in the remnant of Israel. From 546 B. C. he began to proclaim deliverance and restoration in the wondrous language of a poet and the music of his words brought hope to the sad hearts of Israel almost against their will. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned" (40:1-2) "Behold the Lord Jehovah will come as a mighty one, and his arm will rule for him; behold, his reward is with him, and his recompense before him. He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young." (40:10-11) But with this mighty deliverance was to come a great privilege. Israel was called from the shame and oppression of an Exile to the dignity of the office of Jehovah's servant. "Thou whom I have taken hold of from the ends of the earth, and called from the corners thereof, and said unto thee, Thou art my servant, I have chosen thee and not cast thee away; fear thou not, for I am with thee; be not dismayed, for I am thy God;". While the prophet was an idealist, living in a future which proved far more distant than he anticipated, he did not fail to recognize and deal with the needs

of the present. He was fully conscious of the fact that the future of the race, and indeed that of the religion of Jehovah, depended largely upon their action when the opportunity came, an opportunity which he believed to be not far distant. For in Cyrus he saw Jehovah's "anointed" and Israel's deliverer. The prophet's words were primarily addressed to his fellow countrymen, but the appeal was to all who would respond to the need of that hour, wherever the upheaval of 586 B.C. had cast them.[1]

In Deutero-Isaiah Messianic prophecy centers about the idea of the "Servant of Jehovah". The question as to the significance of this term has caused wide discussion. Who is this unique figure, the Servant of Jehovah? Was the prophet describing a person or a group of persons? Was he holding out an ideal which but one could reach or could it be realized collectively? Was he speaking of himself, or of another? Is the servant historical or merely a symbolic figure? In the opinion of most critics the Servant of Jehovah is a personification of the righteous suffering remnant of Israel. Whether or not this is the correct view, Smith believes that the vision is partly inspired by the nation's appreciation of the meaning of Jeremiah's life, to which appreciation they had awakened through their own experience. Because of the grammar

1. Kittel, R. p 78

and the fact that Jeremiah's individual experience is reflected in the section, Smith is also of the opinion that the Suffering Servant of Isaiah 53 is intended as that of an individual.[1]

In general, however, the opinion is that the Servant of Jehovah is the righteous "remnant" of Israel. In their despair and hopelessness there gradually awakened in the mind of Deutero-Isaiah a sense of their capacity to serve. They had previously rejected the high calling of Jehovah and the Exile was their punishment. But now they would be wise, they would understand their mission and the meaning of their suffering and would succeed. (52:13)

The section we have said opens with the joyful proclamation that Israel's period of hardship is over. (40:1-2) The doubt which had paralyzed the Exiles was met with glorious assurance that Jehovah had not forgotten them. (40:27) Like a shepherd, Jehovah will gather his people (40:11) and those who wait for him shall not be put to shame. (49:23) Barren Jerusalem will be reinhabited and her plains will be studded with prosperous cities. (44:26) Prosperity will continue forever, and the present woe will be forgotten as a dreadful dream.[2] (45:14-17)

1. Smith, G. A. Mod. Crit. p 170
2. Kent, C. F. p 81

Here, as we have seen elsewhere, the Messianic prophecy, which is but the foreshadowing of the one great divine purpose being realized in humanity, is determined by conditions and especially by the needs of the age in which the prophet lived. He naturally placed the ideal and the sad reality side by side, and thus by contrast brought them both into sharp relief.

It is significant that in Deutero-Isaiah there is no reference to the Messiah who was to be a descendent of the house of David. The prophet's conception of the divine purpose had so far expanded that it could no longer be represented by the image of a temporal kingdom. A new and more comprehensive terminology was demanded to describe this fuller revelation.[1] Hence we find the Servant of Jehovah becoming the keynote of prophecy. In this term we have the two-fold suggestion. On the one hand a divine master commanding and supporting, and on the other an attitude of careful attention and faithful obedience.

Isaiah: 42:1-4ff.

"Behold my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles. He will not cry, nor lift up his voice, nor cause it to be heard in the street. A bruised reed will he not break and a dimly burning lamp will he not quench: he will bring forth justice in truth; He will not fail nor be discouraged, till he have set justice in the earth; and the isles

1. Kent, C. F. p 85

shall wait for his law".

The Servant of Jehovah is to be a world figure. His equipment is to be the Spirit of Jehovah with which he is to make known the divine law to the nations. He is unconfined to any one locality or people. His methods are to be those of peace and quiet, tempered with love and sympathy. He will not break the damaged musical reed, he will mend it. The lamp that is going out for want of oil will be replenished rather than extinguished. Yea, the farthest part of the world will wait for his coming. By carefully considering the needs of the weak, in perfect accord with the standards of truth, shall the Servant of Jehovah go about his spiritual mission of proclaiming God's law. He will not fail nor be discouraged until his task is fulfilled.

Jehovah's Servant is to go about his mission with the consciousness that from birth he has been set apart for the great office, and also he is given the encouragment that even in those things wherein he believes himself to have failed he will discover that he had not labored in vain. (49:1-7) Here again, the universal aspect of his work and the interests of Jehovah are made clear.

Isaiah: 53:1-6ff.

"Who hath believed our message, and to

whom hath the arm of Jehovah been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised, and rejected, of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all."

This chapter is the most sublime expression of the office of the Suffering Servant. It is a religious classic, to be paralleled nowhere in Old Testament literature. The speaker looks backward over the tragic and sorrowful career of the Servant of Jehovah who has suffered not for his own sins but vicariously. The historic tense is employed throughout as though this prophecy had already been fulfilled in the suffering of the Servant. On the other hand the vindication of the Servant is placed as a future event. He was afflicted and wounded but he shall see the"travail of his soul and be satisfied." Great success shall crown the efforts of the Servant and he shall be greatly exalted, for he shall enjoy the consciousness of having made many righteous. Because of his humility and a supreme self-sacrifice, he shall bear the sins of many and successfully intercede for their guilt.

Herein is expressed a new philosophy of suffering. The suffering of those of the Exile was due to their own sin, but the righteous servant is suffering for the sins of others. Scott declares that this passage is not Messianic and that it was never so construed by Jewish theologians. It is significant rather, so he continues, as the profoundest solution attempted in the Old Testament for the problem of suffering. The prophet is saying that God has visited his faithful people with calamity, not in punishment of their own sin, but that they may offer an expiation for the sins of others.[1] "From the first", says Peake, "Christianity has seen in the description of the Suffering Servant a prediction of Jesus of Nazareth. It is, however, a firmly established result of exegesis that this was not at all in the prophet's mind."[2]

We have considered the most important passages of Deutero-Isaiah relative to the Suffering Servant and will now take up the third division of the Book.

EXPOSITION: Chapters 56-66. It has already been intimated that the historical and social background of Trito-Isaiah differs from the section that precedes it (40-55). No more allusions to Cyrus or Babylon occur. Here the people seem to be living in the mountainous country of Palestine rather

1. Scott, E. F. p 216
2. Peake, A. S. p 65

than the alluvial plains of Babylon, (57:3-7) and are subject to native though neglectful leaders. (56:10f) Several of the references seem to imply that some of the altars were already in existence (60:7) but that the walls had not yet been rebuilt. (60:10) The major part of this section (56-66) therefore, has been assigned to the middle of the fifth century B.C., when the temple was standing, but the walls had not yet been rebuilt by Nehemiah.

The whole of Deutero-Isaiah, is dominated by one ruling purpose, to rouse the Exiles out of their despondency and to fill them, the Servants of Jehovah, with enthusiasm for their true destiny, which is to instruct the world at large in the true nature of religion, and the knowledge of Jehovah. The passage is held together by closely related ideals. Trito-Isaiah, however, is marked by a sharp contrast. These last chapters of the Book of Isaiah (56-66) are not dominated by any single purpose, but are quite miscellaneous. Such subjects are discussed as the conditions under which eunuchs and strangers may be admitted to the Jewish community, (56:1-8) denunciation of the illegitimate practices and faithlessness of those who let perish the righteous from the land, (56:9 - 57:12) description of the restoration and future glory of Zion, (60-62) Jehovah's victorious return

from his conflict with Edom, (68:1-6) a liturgical confession, (63:7ff) and finally, a contrast of the characters and destinies of the apostates with those of the loyal. (65-66)

Isaiah, 61:1-5. In these chapters further reference is made to the Servant of Jehovah. The most descriptive passage in this section relative to this theme is that of chapter 61:1-5.

"The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclain the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified."

The question at this point is, who is the speaker. Is he the prophet himself, or is he to be regarded as a self-delineation of the Servant of Jehovah? In the opinion of Skinner it is the prophet who is here speaking whose own prophetic office had been influenced by the portrait of the Servant from the prophecy of Deutero-Isaiah, with which he was familiar.[1] "That our Lord quotes this passage as descriptive of Himself and His message," he holds, "does not decide the question, for the ideal prophet is as truly a type of Christ as the Servant himself."

1. Skinner, J. p 205

It will be noted that the name "Servant of the Lord" does not occur in this passage just quoted and is noticeably lacking in other passages of this section. The office of a Servant, however, is somewhat implied, as is also true in some sections of Deutero-Isaiah. (50:4-9) On the other hand, however, the functions claimed by the speaker cannot be said to transcend that of a prophet, and seems to fall below the level of the Servant's great work. He is only to herald salvation, whereas the Servant is its mediator. There is nothing here to suggest the profound moral influence which is so characteristic of the Servant's ministry to Israel. The mission of consolation here described consists only in proclaiming the coming glory. It seems that the "Servant" in these passages is a subordinate character to the "Servant" the description of whose character was brought to a climax in chapter 53.

Isaiah 63. Chapter 63 is a prophecy of the "Day of Vengeance" of Jehovah. The solitary figure who speaks thus, "I have trodden the winepress alone; and of the peoples there was no man with me: yea I trod them in mine anger, and trampled them in my wrath, and their lifeblood is sprinkled upon my garments, and I have stained all my raiment," is not the Servant of the

Lord, or the Messiah, but Jehovah himself, and the blood which reddens his garments is expressly said to be that of his enemies.

Isaiah 65:13. "Therefore thus saith the Lord Jehovah, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be put to shame; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall wail for vexation of spirit."

The reference to the Servant is here made in contrast with idolaters. The context of the passage seems to imply that here the servants of Jehovah were those who had not apostatized and turned to idols but who had remained loyal to Jehovah, and hence, they would be rewarded. There is no closeness of relationship here between the servant of Jehovah and the Suffering Servant of Deutero-Isaiah.

Mention should be made of the hope of the new heaven and the new earth which is found in this section. (65:17; 66:22) Our present eschatological conception leads us to look for an eternal kingdom beyond the limitations of time and space, but it was not so with the ancient prophet. In order to establish divine order and reign he saw the necessity of divine intervention by Jehovah. The new kingdom could only be established under the direct action of, and could only endure through,

God's presence. In its essential nature it was an external change but symbolic of an inner spiritual transformation, a sign of a new spiritual relationship into which God had entered with his people.

SUMMARY. We have not exhausted all the Messianic passages of the Book of Isaiah, but have considered those which are most important and contain in a general way the Messianic hope of the great prophet whose majestic work has come down to us under the caption of Isaiah. In summary fashion, we will trace the development of the Messianic hope as we have discovered it in our previous considerations.

In the first passage (2:2-4) it was foretold that at some future time in the latter days, Jehovah would set up his universal kingdom on the earth. His reign would be one of righteousness and justice in which men would be instructed in the arts of peace rather than those of war. It is to be particularly noted that Jehovah Himself is to be the ruler during this peaceful and happy day which is to dawn. The land of Israel is to be the seat of his peaceful and beneficent reign.

The new era, announced in chapter 4:2-6 is to follow a period of purifying when the righteous "remnant", the "branch of Jehovah" shall experience His glorious

presence which will be manifested by the sign of a "cloud by day and the shining of a flaming fire by night". This sign, however, carries a deeper spiritual significance than did a similiar sign which accompanied the children of Israel out of Egypt. It will be noted that in this day Jehovah Himself is not to be present, but simply the sign of his presence.

The birth of the "child" with its significant name "Immanuel" (7:14) may at first seem to have nothing to do with the idea of a personal Messiah; but it is not improbable says Oesterley that the Immanuel idea formed the link between Jehovah as ruler of the ideal kingdom and the Prince of Peace.[1] At least the element of a human personality enters into account at this point. The birth of the child Immanuel, however, was but the sign of God's power among his people.

But the announcement of the birth of the child with his multiple name (9:6) and of the stock of David carries the idea of the Messiah as a personal earthly ruler. His office is to be political and judicial and his monarchial rule is to be eternally established and accompanied by justice and righteousness. The "Zeal of Jehovah of hosts" was the source of his power.

An advance idea in the conception of this personal Messiah is found in the next passage we considered.

1. Oesterley, W . O. p 224

(11:1-5f) Not only was he a righteous ruler of "the stock of Jesse", but he was also to exercise the office of a prophet. In a very unique way the "Spirit of Jehovah" was to rest upon him. He was to be endowed with attributes other than those which were purely human, and hence contrasted with those of the personality mentioned in chapter 6. Upon him was to come the spirit of wisdom, of counsel, and power, and of the knowledge and fear of Jehovah. (11:2) There was to be about him such a powerful spiritual atmosphere that he needed no destructive force over evil except the "rod of his mouth" and the "breath of his lips".

Turning to the passages of Deutero-Isaiah dealing with the Servant of Jehovah we found that the prophet identified him first with the whole nation (42:1-4) and then with some portion of that nation, indefinite in number, but marked in character. The personification grows more and more difficult to distinguish, indeed, so much so, that in some cases (53) there is strong reason to believe that the portrait of an individual person is intended. There is a marked development in the office to which the Servant is called. Up to chapter 49, while he is still some aspect of the people, the servant is a prophet. In chapter 50 he is no longer called "Israel" but approaches more nearly an individual and his prophecy passes into

martyrdom. When at last, in chapter 53, he is recognized as an actual personage his martyrdom becomes expiation for the sins of his people.

In the remaining chapters of the Book (56-66) there is difficulty in determining whether the Messianic passages refer any longer to the Servant of Jehovah or to an ideal prophet. The later view is perhaps nearer correct. for while the office is filled by one who has the supreme task of heralding the new gospel of salvation, it is not so exalted a task as that fulfilled by the Servant of Jehovah in Deutero-Isaiah.

Keeping in mind this Isaianic conception of the Messiah which, as we have pointed out, has a marked development from the opening chapters of Isaiah, reaching a full spiritual climax in chapter 53, and then having a slight decline to the end of the Book, we will turn our attention to the New Testament. Here we will seek to discover in Jesus the reflections of these great spiritual conceptions of the Messiah as contained in Isaiah.

Chapter III

MESSIANIC IDEAS IN THE THINKING OF JESUS.

A CRITICAL DISCUSSION OF THE GOSPELS. In order that we may understand the source of our information about Jesus, and know upon what grounds we are to base our judgments relative to his fulfillment of these prophecies of Isaiah, it will be necessary for us to go briefly into the "Synoptic Problem" of the New Testament. For the most part we will deal with the life of Jesus according to the four Gospels, -Matthew, Mark, Luke and John,- which we believe contain the most authentic records of Jesus available. These four Gospels, together with some Pauline writings, have given to the world a picture of Jesus of Nazareth, which has moulded its thinking and directed its course for almost two thousand years.

Date. The Gospel of Mark is most generally held to be the oldest of the four gospels, and must have been composed shortly after 70 A. D. In the decades that followed, two later evangelists, working independently of one another, each expanded Mark into a more detailed gos-

pel now known as the Gospel of Matthew and the Gospel of Luke. To fix the date of these two gospels respectively is more difficult than in the first instance, but it is believed that they date well beyond the year 70 A. D. John's Gospel can hardly have come into existence before the close of the first century A. D.[1] The evidence seems to indicate that Jesus lived and died at least forty years before the oldest surviving account of his career was composed, and about seventy years before the composition of the Gospel of John.

Authorship. The authorship of all four Gospels has been seriously questioned by recent scholars. The ground on which the conclusion is based, that Matthew and John were respectively the authors of the first and fourth Gospels, is today not so apparent. The Lucan authorship of both Acts and Luke is also disputed. Matthew and Mark, it is pointed out, are both anonymous, and while the Johanine authorship is implied by the use of the phrase "the disciple whom Jesus loved" (John 13:23; 19:26) Streeter holds it not improbable that the Gospel may have been written, not by John, but by a disciple who had idealized his Master.[2] The traditional view, however, is that these Gospels were written by the authors whose title they bear, and until more

1. Case, S. J., p 70
2. Streeter, B. H. p 427

weighty evidence is brought to light that view will still be generally held.

Sources. The sources from which these writers drew their material seems to be more clear than the question of authorship. The Gospel of Mark, as we have indicated, is probably the oldest of the synoptic Gospels. Both Matthew and Luke made large use of this source in the composition of their Gospels. In proof of this conclusion Hayes points out that ninety-three per cent of Mark is incorporated in Matthew and Luke.[1] That there may have been another source of writings containing the sayings of Jesus, the so-called "Logia", from which all the synoptic writers drew, is also held. Harnack chooses to call this unknown source the "Quelle", (source) which by way of abbreviation is known as "Q". Both Mark and "Q" he believes are the only two common sources for Matthew and Luke. Mark and Luke, Streeter believes, formed the source material for John, or as he suggests, the disciple of John who compiled the Book.

Today it is more or less of a common practice to trust mainly to "Q" and Mark for historical matter, while John and the traditions peculiar to Matthew or Luke become a sort of new apocrypha. The Jesus of history is thought to be more correctly portrayed in the primitive document.[2]

1. Hayes, D. A. p 66
2. Case, S. J. p 6 - preface.

Comparison of the Synoptic Gospels. One will not read far into either Matthew or Luke without discovering that these evangelists have made notable additions to Mark from which source they drew much material. As Christians increased in number and the movement became more complex in character, there was a growing demand for a new type of "Life of Jesus". It needed to be more comprehensive than the earlier record. There was need for a wider range of interests to furnish a more adequate assurance of the divine origin of Christianity. Luke is very frank to manifest his dissatisfaction with what has been done (Luke 1:1-4), and Matthew is just as clear in his dissatisfaction but he does not state it so definitely.

Matthew and Luke both mention the birth of Jesus, which is omitted by Mark who starts his account with the baptism of Jesus. Matthew traces the ancestry of Jesus from Abraham through David to Joseph, the husband of Mary, which seems to be but a work of supererogation, since Joseph is not the accredited father of the child, hence, the credential is only superficial and formal. Luke gives a longer and more detailed account of the career of Jesus, including incidents not mentioned by the other gospelers. The character of Mark, Matthew and

Luke has won for them the designation"Synoptic Gospels".

Characteristics of John's Gospel

The picture of Jesus in John differs widely from that in the other three writers, either taken separately or together. Here the author is as surprising in his omissions as in his additions to the picture. No reference is made of Jesus previous to his public ministry. There is no account of the baptism of Jesus, no temptation story, no Sermon on the Mount, no commission to the "Twelve", as well as the omission of many of the parables. The reason for this may be given, of course, by saying that John knew of such accounts of Jesus already in existence. There are many new elements in this Fourth Gospel, however, which make it different from the rest. John is the only one to report that Jesus was the Incarnate Word, to speak of the New Birth, the Bread of Life, the Good Shepherd, the Comforter, and to give the assurance of his return. John seems to have devoted himself to the task of demonstrating from the story of Jesus' own life that he was the Christ, the Son of God, and only in the acceptance of this belief comes man's hope of salvation. The unique constitution of his personality makes him the Savior of the world.[1]

It is doubtless true, as Case further states, that

1. Case, S. J. p 39

an indiscriminate blending of the Gospels results in a conglomerate account of Jesus' career that would have caused excruciating agony to any one of the original evangelists had it come under his eye. The perfect "harmony of the Gospels" is a task still awaiting some skilled master. It is not to be produced by the mere waving of the critical baton. The remarkable fact, however, is not that these Gospels differ at certain points, but that we have them at all, and that we can get so real a picture of Jesus, composit though it may be. Much in these records is unquestionably fact about the historic Jesus, and the whole is a clear revelation of the indelible impression the Man of Galilee left upon the minds and lives of men during that first great century of the Christian era.

As we continue to show the reflection of Isaianic Messianism in the One about whom these Gospel writers have centered their message, we will keep in mind the Christ who conforms most nearly to the historic Jesus of Nazareth as revealed from the critical study of the Gospels.

Jesus, the "Fulfilment" According to Matthew. The traditional view of seeing in Jesus the reflection of Messianic prophecy is not without Biblical support.

This view is strongly held by Matthew who saw in Jesus the fulfilment of prophecy and especially of Isaianic prophecy. Matthew, who was doubtless writing from the Jewish point of view has a deep interest in showing the agreement between the life of Jesus and the Old Testament, and it is this fact that gives his Gospel a sharp contrast with that of Mark. Ten times he says that a certain part in his Gospel is a fulfilment of Scripture, and of the ten, all but one refer to events in the life of Jesus.

Four times in his story of the birth of Jesus he points to its being a fulfillment of Scripture. That Jesus was born of a virgin and his name was called Immanuel (Mt. 1:23) he cites from Isaiah.(7:14) That his birthplace was in Bethlehem is a fulfilment of Micah. (5:2) The destruction of the children by Herod simply bears out the prophecy in Jeremiah. (31:15) Again in fulfilment of Isaiah's prophecy (9:1) he is to be a Galilean.. But the record of the Virgin Birth, the flight into Egypt, the massacre of the infants, says Gilbert, takes us quite out of the sphere of history into that of legend.[1] Matthew's next fulfilment is in the appearance of Jesus in Capernaum, (4:12-16) which is again a confirmation of Isaiah's prophecy. (9:1-2) Jesus indeed, brought light to Galilee and Capernaum, but that Jesus

1. Gilbert, G. H. p 57

left Nazareth and took up his abode in Capernaum "in order that" the word of Isaiah might be fulfilled, implies a view of prophecy unlike that which Jesus held. In Jesus' ministry of healing Matthew further sees (8:17) the fulfilment of the servant passage of Isaiah. (Isaiah 53:4f) Reference is again made to Isaiah (42:1-4) when he makes the appeal to the paralytic not to make his healing ministry known. But even here the comparison is illy drawn, and would apply better to another phase of Jesus' life. Matthew sees the fulfilment of prophecy in Jesus' use of parables, (Mt. 13:34) and in proof he cites the psalmist. (Ps. 78:2) But the psalmist's words were immediately fulfilled and contained no prophecy of how Jesus would speak. Further illustrations of Matthew's use of prophecy might be given, but these will suffice to show his consideration of the way in which Jesus was the fulfilment of prophecy.

Matthew alone, however, ascribes to Jesus the sweeping statement that he came not to destroy the law and the prophets, but to fulfill. (5:17) But the word "fulfill" as Jesus seems to have employed the idea in the connection immediately following (5:21-22; 5:27-28) consisted in setting up a higher standard of life than that of the Old Testament. Fulfilment, therefore, as Jesus seemed to understand it, meant completion, bringing

to a more perfect realization and understanding; and in this particular instance fulfilment meant the substitution of an "inner principle" for an "outward rule". It is hardly needful to say that in our record of the words of Jesus there is nothing to afford the slightest idea that he conceived himself as the fulfilment of prophecy in the same sense in which he was conceived to be by Matthew.

Mark's use of Prophecy. Mark, which we have said is the oldest and perhaps most authentic record of the life of Jesus, shows no special theological interest in the relation of Jesus to the prophetic elements in the Old Testament. He is not concerned in establishing a fulfilment theory as is Matthew. Jesus is represented as quoting some fifteen passages from the Old Testament in Mark, all of which are transferred by Matthew into his narratives and all in the same connection in which they occur in Mark, although Matthew makes some modification in the manner in which they are introduced.

Luke's use of Prophecy. Luke has no word expressing the idea of fulfilment as used by Matthew. He makes but three additional quotations in his Gospel which are not found either in

Matthew or Mark. He points to the prophecy of Isaiah (53:12) when referring to Jesus as one who was reckoned with transgressors. (Luke 22:37). Again he records Jesus as quoting from Hosea on his way to Calvary when he turns to speak to the weeping women who follow him. (Hosea 10:8) During an incident in Nazareth, early in the ministry of Jesus, Luke states that having read from Isaiah's prophecy (61:1-2) Jesus announces that He is the fulfilment of that prophecy. (4:16-30) In the opinion of Gilbert, however, this is a "free hand sketch" by Luke, since Jesus did not announce his Messiahship so early in his ministry. On the way to Emmaus the Risen Lord opened the Scripture to the two who traveled with Him, which foretold of his suffering, death, and resurrection. (24:26) But what is here told by Jesus is no different than what he had spoken during his earthly ministry.

The death of Jesus had proven a stumbling block for many and it seems evident that Luke was trying to show that the death of Jesus was scriptural, and that it had been foreseen and declared by Old Testament writers.

John's use of Prophecy. John likewise regarded the literal fulfilment of prophecy as divinely necessitated. He thought of Jesus as

clearly manifested in the prophecy of Isaiah, and presumably to all other prophets as well. And not only was Jesus a fulfilment of prophecy, but likewise was John the Baptist, (John 1:23) of whom Isaiah had spoken. (40:3) Mark, whom Matthew and Luke followed, saw in John a forerunner of Jesus but did not know of any claim of the Baptist that he was a "voice". Had Mark known of any such claim he no doubt would have mentioned it. The comparison between the lifting up of the serpent by Moses (Num. 21:9) and the crucifixion of Jesus (John 3:14) is another Old Testament reference found only in John.

Conclusion. Hence, in all the Gospels except the oldest, which we have said to be Mark's, we see that the Messianic passages in the Old Testament appeared as most convincing proofs of the Messiahship of Jesus. The early church did not question this method of handling prophecy, but it seems evident that this view of the Messianic element in Scripture was of gradual development and far removed from the thought of Jesus. He did not use the Old Testament in a formal way, but by an almost constant appeal to man's reason and his highest religious instinct he sought to prove his Messiahship.

JESUS, THE REFLECTION OF ISAIANIC MESSIANISM. In our consideration of the Messianic passages of

Isaiah we held consistently to the idea that the references to the "branch of Jehovah", the child "Immanuel", and the child who was to be called "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace," as well as the "shoot of the stock of Jesse", and even the glorious picture of the Servant of Jehovah, together with other passages, did not refer directly to Jesus of Nazareth, and that they were not predictions of him. We have also just pointed out that the view taken by the Gospel writers to prove that Jesus was the Messiah by referring to these and other Messianic passages is not the use to which Jesus put them, nor did he use these passages to vindicate his Messiahship. This position we held to be substantiated by the oldest narratives of Jesus, found in Mark. The question we now hope to answer is this: "Is there a reflection of Isaianic Messianism in Jesus?" We answer that there is. In Jesus we see the reflection of the Messiah of Isaiah, but it is only a reflection. As the greatness and majesty of a mountain rises high above the reflection in the lake which mirrors it, so the majesty and wonder of Jesus transcends his reflection in prophecy. The prophets, with their depth of spiritual insight conceived of great moral and spiritual ideals which must be embodied in the one who would redeem Israel and the world. In Jesus all of this idealism came to its

most perfect fulfilment, and in this sense he was the "fulfilment of prophecy". He not only came up to the expectation of Isaiah's Messiah but he far surpassed it.

Development in Jesus of Messianic Consciousness. Jesus grew into the conception of His Messianic office. If he had set out with the clear conception that He was the Messiah He would have been fettered at every step of the way by old traditions. He could have aimed at little more than following in some mechanical fashion a path marked out for Him. His temptations would have been meaningless. His choices would have been predetermined. He would have had but one way which of necessity he must follow. As it was the knowledge of His Messiahship grew up out of His personal consciousness. Early in his life he became conscious of God's will concerning Him, a consciousness which doubtless was confirmed at his baptism. (Mark 1:9) As he entered into his vocation it was revealed to Him that He was the Messiah. Thus when he accepted the ancient title he had already impressed it with new meaning. "It had not been given him", says Scott, "He had won it for Himself and taught men to interpret it through His own life."[1] Jesus allowed himself to be openly called and acknowledged the Messiah for the first time at the close of his ministry, (Mark 10:46; 11:10)

1. Scott, E. F. p 174

but ever since his baptism he had borne within Himself that consciousness of his Messiahship.

His Spiritual Relationship With God. The Messiah of Isaiah was to be one in close relationship, a spiritual relationship, with Jehovah. Upon the "shoot of the stock of Jesse" was to rest the Spirit of Jehovah, for only with such divine aid would he be able to fulfil his Messianic office of righteous judgment and rule. (Isaiah 11:2) The "Servant of Jehovah" likewise was to be one upon whom God had put his Spirit. (42:1) At Jesus' baptism the Spirit of God came upon Him in such a way that he recognized a unique relationship existing between Himself and His Heavenly Father. He knew Himself filled with power which did not spring out of this world, but which God in Fatherly love imparted to Him out of His divine essence. He felt Himself as possessor of the Holy Spirit whose bestowal by God for the purpose of His Messianic vocation was manifested to the eyes of His Spirit at baptism. When Jesus preaches the acceptable year of the Lord in the temple at Nazareth, (Luke 4:17) which, though Gilbert may doubt this announcement at the early part of his ministry, he quoted from Isaiah, he proclaimed "The Spirit of the Lord is upon me". Whether or not this utterance was then made,

He was conscious that only as this sense of full relationship with the Father continued would he be able to be the Messiah. The Jewish idea of the Messianic king was that of the "Son of God", but for Jesus, the "Son of God" as such, was the Messianic king.[1] In Jesus' prayer of thanksgiving He again declares his oneness with God. (Mt. 11:25) In the Fourth Gospel His spiritual union with God seems to be his perpetual state of mind. (John 15,17) The power which he exercised over the lives of sinful men and women, over strong men whom he won by the power of his personality, all manifested the uniqueness of a life upon which had come the "Spirit of Jehovah". Evil vanished at his appearing and sinful men could not stand the purifying influence of his presence. (Mark 11:18) With "the rod of his mouth and the breath of his lips he shall slay the wicked". (Isaiah 11:4) Unclean spirits came out of men at His command, and others marveled at His authority. (Mark 1:24) In the inner sanctuary of his personal experience men discovered the source of his authority and power. In Him they saw One whose life was inundated by the Spirit of Jehovah. In Him they beheld the Messiah of Isaiah.

Sensitiveness to Human Needs. In the Isaianic conception of the Messiah there is a keen sense of

1. Wendt, H. H. p 133

appreciation for the needs of humanity, needs which are not only physical but spiritual as well. The Spirit of God was not alone to awaken him to a consciousness of these needs but it was going to equip him in such a way that he could meet them. The "Servant of Jehovah" was to be for a light to the Gentiles, to open the blind eyes, to bring out the prisoners from the dungeon, and to them that sit in darkness freedom from the prison house, (Isaiah 42:7) -- and again:

> "The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."
> (Isaiah 61:1)

That Jesus recognized this phase of the Messiah-ship as applicable to his own ministry is evident. He so declares his mission in Nazareth (Luke 4:17) and when the disciples of John the Baptist visit him with the perplexing question, he refers John to his work through which "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. (Matthew 11:5) The compassionate love which he had for the world, especially the sick and unfortunate folk, was a revelation of God's love for humanity, and one which had been grasped by Isaiah. The ministry of

healing of Jesus was not to be construed simply as a "sign" of his Messiahship. He rebuked those who sought such signs, (John 4:48) and those who followed him for the purpose of having their appetites satisfied. His healing was but a manifestation of the love which God had for the world and of the greater spiritual blessing which he proclaimed and imparted to men. In the Messiah Isaiah recognized that such an ONE would behold the character of God. His work was to be a testimony, it was to be "to Jehovah for a name, an everlasting sign, that shall not be cut off". (Isaiah 55:13) Hence, in Jesus we hear him saying "He that hath seen me hath seen the Father," and today men are talking of the Christ-like God.

The Messiah as Teacher

But in a larger sense the Messiah was to be a teacher. Jehovah had "anointed" him to "preach good tidings". (Isaiah 61:1) Jesus regarded his work as a teacher as a necessary means for realizing the Kingdom of God, and thus an important phase of His Messianic activity. Repeatedly he went into the synagogue for the purpose of teaching and preaching. (Mark 1:14) He read from the old law and charged it with new meaning. He taught those who heard him the fuller significance of the Old Testament passages

with which they were so familiar. He invited sinners and those who were spiritually sick to the glorious healing benefits of the Gospel. (Mark 2:17) Through his teaching and revelation they gained new knowledge of the Fatherly character of God and His readiness to receive penitent sinners into His gracious fellowship, and to bestow upon them eternal life and happiness. This knowledge gave them the blissful confidence that they themselves were objects of the Fatherly love and grace of God and enabled them to feel that all earthly evils and sufferings were no longer really injurious but might be transferred into comforting blessings of Divine Grace.[1] He called to himself all weary and heavy-laden, that they might learn of him to transmute by meekness and genuine humility their heavy yoke into a light one, and amid earthly sufferings, to enjoy a true inward refreshment. (Matthew 11:28-30) He was conscious of being a teacher not only through his spoken word but also by his example in life. By living in fellowship and perfect peace and quiet, with the Heavenly Father, he taught others so to live. It was not in the external aspect of his miraculous work, but rather in the act of bringing salvation to the needy that he saw the element which characterized his work as the Messiah. He therefore designated this saving influence which went out from him by such concep-

1. Wendt, H. H. p 191

tions as those depicted in Isaiah:

> "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing."
>
> (Isaiah 35:5)

Herein can we grasp the fuller meaning of his message to John which must have come from his lips with a tenderness and wealth of feeling which expressed the consciousness that he was fulfilling that great Messianic expectation of the prophet who had said "The Spirit of the Lord is upon me because God hath anointed me to preach good tidings". (Isaiah 61:1)

Spiritual Aspects of Messianic Kingdom. There were two aspects of the current Messianic hope of Jesus's day against which he had to take a firm stand. One was the materialistic view, and the other was the nationalistic. The kingdom of God as it had come to be understood was to be an earthly kingdom. That the disciples held this view is evident from their repeated reference to Jesus as an earthly Messiah. "Wilt thou at this time set up thy Kingdom, Lord?"[2] was not an unfamiliar question with them. They also requested seats of honor with their Master when he should occupy his earthly throne. There was much in Jesus' ministry which may easily have been misunderstood as pointing to the

2. Acts 1.6

fulfillment of the materialistic aspect of Messianic prophecy. His ministry of healing and meeting the physical needs of his followers always afforded the temptation to proclaim him King in an earthly sense. (John 6:15) It did not finally break upon his disciples until after the resurrection that the Messianic hope had been purged of its materialism. The Kingdom of God was a spiritual kingdom which followers of Christ experienced as a newness of life within. "The Kingdom of God is within you". (Luke 17:21)

Universal Aspects of Messianic Kingdom. As Jesus purged the Messianic hope of its materialism, so it had to be purged of its nationalsim. The singular fact was, however, that the universal element was one of the strongest in the Messianism of Isaiah. No prophet had declared so emphatically that the Messiah was to be a universal character bringing salvation to the Gentiles as well as the Jews, and not alone within the Kingdom of Israel, but throughout the world. The Servant of Jehovah was to be a covenant for the people, "for a light to the Gentiles". (42:6) "He will bring forth justice to the nations" (42:1) and "the isles shall wait for his law". (42:4) Through him the ends of the earth were to look upon Jehovah and be saved. (45:22) The

isles and the people from far were to rejoice in his advent, (49:1) for he was to be Jehovah's salvation to the end of the earth, (49:6) and not only was he to gather the outcast of Israel but others as well.(56:8) The glorious invitation to come to him was extended freely and unrestrictedly to all. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price". (Isaiah 55:1)

As Jesus viewed his Messiahship he understood it to be for all humanity. He was not the Messiah to any particular group or cast. His gospel message was for all who would accept it. He ministered to the rich and the poor, to the religious leaders and the ecclesiastical outcast, to those who considered themselves righteous as well as to those who knew themselves sinners. He was as sympathetic with those outside of the Jewish race as with the Jew himself. His peculiarly high ethical appreciation of the character of God, of his kingdom and the conditions of participation in that kingdom, gave to him the idea of the universal destination and blessedness of His Messianic office for all mankind. He did not find it a part of his personal mission to go directly into the wide world to work for the establishment of the kingdom, but rather to so lay the foundation

that it would ultimately spread to all nations and peoples. Having established in the minds of a few the true nature of his Kingdom and his own personal relation as the Messiah to that Kingdom, they were impressed with its universal magnitude. They felt that they were divinely commissioned to "go into all the world and preach the gospel to the whole creation". (Mark 16:15) The amazing rapidity with which Christianity broke through the superficial walls of Judaism during the first Christian century and the way in which it has since engulfed the whole world is but a tribute to the great prophet who declared that when the Messiah came the people that walked in darkness would see a great light, (9:2) the isles of the earth should wait for His law, and the ends of the earth would hear thereof and be glad. For not only did the promise of the Messiah mean a blessed state for Israel in "the latter day" but also that the influence of that state would extend to other nations.(49:1-6)

Jesus and the Suffering Servant of Jehovah. As we have pointed out, the general tendency of Old Testament history and thought had been to stimulate certain expectations of a future condition which had their central thought in the person of the Messiah. At the beginning of the Christian era these hopes had become

largely materialistic and nationalistic. Jesus placed emphasis, however, upon the spiritual and universal aspects of his Messiahship, and finally upon that most sublime element of vicarious suffering wherein he truly became the Savior of the world. There is no trace of this element to be found in the extra-canonical pre-Christian literature, according to Stanton, and the evidence supplied by the Gospels seem to show conclusively that no such belief existed among the Jews at the time of our Lord's ministry.[1] By its very nature the idea did not carry any great appeal and was quite apart from their fondest dreams and expectations. The masses of men thought chiefly of victory over their enemies and the bringing in of great national prosperity. The disciples of Jesus were totally unprepared for his announcement of the subject. Mark reports that Peter ultimately ascribed to Jesus the title of Messiahship, but that his conception of the Messiah did not include the element of suffering is apparent by his immediate protest against Jesus' own forecast of the coming events. (Mark 8:31)

The knowledge of the necessity of suffering, of its particular nature and intensity, as it actually fell to His lot, can only have developed gradually in the mind of Jesus during the course of his ministry. But we need not suppose that either during his ministry or at its

1. Stanton, H.B.D. p 354

close, this idea of suffering came as a new and strange element to His consciousness.[1] The attitude of Jesus toward the Old Testament was marked by a bold originality. He did not bind himself to mere traditional interpretations but discovered unsuspected meaning in the most familiar passages. It does not seem improbable that He thus dealt with the Isaianic vision of the Suffering Servant of Jehovah, and gave it an application undreamed of by contemporary Jewish thought.[2] He saw in the passage (Isaiah 53) a reference, not to Himself as the Messiah, but to the typical, righteous man, and in this sense applied it to himself. When the dreadful truth broke upon Him, that He, although innocent, was presently to die a shameful death, He took comfort in the well-known Scripture concerning the Righteous Servant of Jehovah, who was numbered with transgressors. "It was Jesus, the prophet of Nazareth, who evidently made the Suffering Servant his Messianic ideal and through Him, self-sacrificing service to humanity, even unto death, has become the central teaching of Christianity."[3] In Isaiah 53 we have the solitary Old Testament passage which connects a divine vocation with suffering and death. At the Last Supper Jesus declares to His disciples that this Scripture was to be fulfilled in Him. (Luke 22:37) According to the Marcan account Jesus does not indicate what

1. Wendt, H. H. p 219
2. Scott, E. F. p 217
3. Peritz, I. J. p 332

Scripture, but he no doubt had this in mind when he said "The Son of man goeth even as it is written of Him.(14:21)

There seems to be ample evidence that this section of Isaiah was constantly in the mind of Jesus and exercised a powerful influence on Him. It could hardly have been otherwise for not only did it stand out as the grandest and most spiritually suggestive part of the Old Testament, but it bore directly on the coming of the Kingdom which was the one theme of His teaching.

As Jesus pondered Isaiah 53 he doubtless asked the question, "Who is this Servant of the Lord?" "What was the function allotted to Him in bringing in the Kingdom?" "In what relation did he stand to the promised Messiah?" As Jesus sought an answer to these questions he doubtless came to see how His own Messianic office was reflected in that of the Servant of Jehovah. His conception of his own work was determined for Him henceforth by the passage in Isaiah in which he now discerned the Supreme Messianic prophecy. "The Son of Man also came not to be ministered unto, but to minister, and give his life a ransom for many." (Mark 10:45) It is difficult to escape the inference that Jesus desired His saying to be understood in the light of this prophetic chapter for he echoes the actual words, "yet he bare the sin of'many' and made

intercession for the transgressors". (Isaiah 53:12)

The vision of the Suffering Servant enabled him to transform the popular conception of the Messiah and to associate the ancient hope with his own vocation, assured though he was of his Messianic calling. He knew that he must suffer in order to bring his work to its fulfilment. He does not seek to explain how his death would operate toward this end, yet he accepts the prophet's thought that the suffering of the righteous had an atoning value and he gave it at the same time a wider application.[1] He believed that through his crowning act of self-sacrifice the new moral and spiritual order would become a reality. Greatness had hitherto been established by earthly standards, but all this would now be changed; the greatest would be the servant of all. (Mark 10:43) He expected that he would attain to his true Messianic dignity through his death. In his vicarious suffering he would truly fulfil his Messianic office, not unlike its reflection in Isaiah's Servant of Jehovah. The highest place was only to be won at the cost of sacrifice for others.

In the opinion of Smith, the idea of vicarious suffering and substitution of the innocent for the guilty whereby the guilty are redeemed from their sins, is to be traced, not to those animal sacrifices of the Leviti-

1. Scott, E. F. p 235

cal ritual, but rather to the nobler source of human vicariousness and its virtue, as learned by Israel from her own experience, and idealized in the Servant of Jehovah whose prototypes are Jeremiah and the "righteous remnant".[1] "It is very evident therefore", so Smith concludes, "that the essence of the truth about God's love and the perfection of that love is suffering, which Christ manifested and which is the glory of the Christian doctrine of the Incarnation, was already conceived and expressed in the prophets."[2] Thus in the meeting of the old memory of a call to the service of Jehovah and the fresh experience of the suffering of the righteous there was born that conception of One sent from God, righteous and blameless, misunderstood by the world, and deemed to be living under God's displeasure, by whose suffering sinful men are redeemed and by "whose stripes they are healed," and hence, although Deutero-Isaiah did not prophecy of Christ, his ideal was fulfilled in Him as far as a single personality could do it.[3]

The Element of Hatred and Rejection. The prophet was all too conscious of the unpopularity of his doctrine of suffering. The Servant would be one "despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their

1. Smith, G. A. Mod. Crit. p 170 f
2. Smith, G. A. Mod. Crit. p 176
3. Bewer, J. A. p 213

face he was despised; and we esteemed him not." (Isa. 53:3) The great mass of people would meet him with indifference and neglect, and from others he would incur the most bitter hatred.

As Jesus set out upon his last journey to Jerusalem he had the clear consciousness that the deadliest hatred awaited him. (Mark 10:32) And yet, he was resolved that now, when he had gained a little circle of appreciative followers, he would openly assume his Messianic claim, even though he could clearly foresee that this would be the pathway to death. That he would escape persecution and death and be borne forward by God to miraculous deliverance and victory was an idea which, in his answer to Peter was not in the thoughts of God but in those of men. (Mark 8:32) During the first assault in the garden of Gethsemane, his friends, his disciples, "all left him and fled"(Mark 14:5) and upon the cross he experienced that agonizing aloneness which caused him to cry aloud "My God, my God, why hast thou forsaken me?" (Mark 15:34) And yet he retained the conviction through out the conflict that the Kingdom of God could not be crushed but would rather attain to victory and that his death for the sake of his Messianic calling, would not bring detriment but rather furtherance to that Kingdom. Hence, he "saw the travail of his soul and was satisfied."

(Isa. 53:11) His suffering and humiliation was but the prelude to his exaltation at God's right hand. His immovable assurance of his Messiahship and of the truth of the Kingdom of God as he had preached it produced the confidence that in spite of all the hindrances and apparent failures, his work would yet attain to glorious success and the Kingdom of God would produce mighty results in the lives of men touched by his power.

CONCLUSION. We have tried to show in this thesis that the great prophets of Isaianic Messianism did not have in mind the historic Jesus of Nazareth and that Jesus did not consider himself the fulfilment of their prophecy in any literal sense. But rather the great Messianic ideals found in Isaiah came to their perfect fulfilment in Jesus and the Kingdom of God as he conceived it. It is obvious that these prophets did not foresee the fulfilment of prophecy as do we who stand in the full light of three thousand years of history. Their visions embodied eternal realities for whose fulfilment ages were needed, and the Messianic figure whom they discerned on an ever receding horizon at last became flesh in Jesus the Christ. He fulfilled their glorious ideals of universal righteousness and justice, of sensitiveness to human needs, of vicarious

suffering and rejection and of spiritual oneness with God, not according to the imperfect form in which they existed in the Old Testament, but accoring to the perfection in which he understood their true meaning. So, in Jesus, God, whose thoughts are above the thoughts and ways of men, brought to pass a grander and more satisfying fulfilment of prophecy than the prophet himself had dreamed, and in Jesus, it can be truly said that we see a reflection of Isaianic Messianism.

SUMMARY. Our study has led us into a consideration of the Messianic sections of the Book of Isaiah. We have not looked for passages which seem to be predictions of the historic Christ, but rather for those fundamentally spiritual ideals which found their most perfect fulfilment in Him.

The Messianic hope existed among ancient Egyptian and Babylonian peoples as well as constituting an important part of early Hebrew religion. But it was the Messianic hope of Israel that gave her the unique place of spiritual leadership among all ancient peoples.

The three main sections of the Book of Isaiah have been considered from the Messianic point of view. Chapters 1-39, which for the most part were written by Isaiah, the son of Amoz, the great eighth century prophet, were found to contain the first great pronouncements concerning the Messiah. Deutero-Isaiah, the sixth century prophet raised the Messianic hope to a new spiritual level. His prophecies are found in chapters 40-55. Trito-Isaiah, a later prophet, has also contributed to the Book of Isaiah and his writings are found in the concluding section of the Book, namely, chapters 56-66.

The Messianic hope of chapters 1-39 centers about the universal aspect of the Kingdom of Jehovah, in which Israel will be under the spiritual leadership of Jehovah. The birth of the child, "Immanuel" was but the sign of God's power among his people. But he who was to be a righteous ruler of Israel, of "the stock of Jesse", was to receive in a unique way the Spirit of Jehovah.

Deutero-Isaiah is marked by an advance in the spiritual conception of the Messiah over that of the previous section, for here the Messiah is to be the suffering servant of Jehovah whose vicarious suffering is to expiate the sins of all peoples. This Servant is closely related to the "righteous remnant" of Israel. Trito-Isaiah gives us a view of an ideal prophet whose supreme task is that of heralding the new gospel of salvation.

These Messianic passages in Isaiah were used by all gospel writers, except Mark, as most convincing proof of the Messiaship of Jesus. From Mark's gospel, however, which is the most authentic, it appears that Jesus did not use the Old Testament in any formal way, but by an almost constant appeal to man's reason and his highest religious instinct, sought to prove his Messiaship.

In Jesus, however, we see a reflection of the great Messianic ideals of the Book of Isaiah and in this sense he is the "fulfilment of prophecy". Jesus grew into a conception of His Messianic office. His close spiritual relationship with Jehovah, His sensitiveness to human needs, the manner in which he fulfilled the high office of a teacher of spiritual truth, the spiritual and universal aspects which he gave to the idea of the Kingdom of God, and above all, his vicarious suffering as the Servant of Jehovah and Redeemer of mankind, together with the hatred and rejection he experienced, all point to Him as a most perfect fulfilment of the Messianic ideals of the Book of Isaiah. In this sense Jesus is the reflection of Isaianic Messianism.

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